

THE
C V R E O F
C A R E S.

O R
A SHORT DISCOVRSE,
declaring the condition of worldly
Cares ; with some Remedies appro-
priated unto them.

Penned for the use of all, but is most proper
for such as be distressed.

BY
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Vndershaft London.



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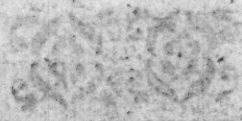
THE CURE OF CANCER

OR
A SHORT DISCOURSE
declaring the condition of worldly
Cancer; with some remedies appro-
priated to them.

Printed for the use of all, but is most proper



Henry M. as a Physician of St. Andrew's
University, London.



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1727.



THE CVRE OF CARES.

OR

A short Discourse, declaring the
condition of worldly Cares, with some
remedies appropriated unto them.



Here is no man, I suppose, so
happy, but may have some
crosses that may breed him
cares, and some cares that
may require a cure. For say
that a man hath wealth, and
honour, and authority, and a-
bundance of all things, so that
neighbours, who looke upon
his outward state, do thinke him an happy man, and
will say of him, that hee needeth not care; yet the
same man lightly either hath an unquiet wife, or
disobedient children, or unfaithfull servants, or con-
tentious neighbours, or unnaturall kinsmen; that do
both wrong him and disquiet him. Or if he be free
from all these (as few men are,) yet the frowne of a
Great man, or a losse in his estate, or a miscariage in

B

some

^a Est. 5. 11, 12,
13.

^b Mat. 6. 25. &c.
Luk. 12. 22. &c.
Philip. 4. 6.

some suite, or one sudden accident or other may befall him to his griefe. And as ^a *Haman* in the midst of honours met with a *disgrace* that damped all his joy: so he who is most happy for the world, either hath, or yer long will meet with one crosse or other, that may fill his head with *carefull* and discontented thoughts. And these cares, as they do disquiet the man, so they do offend God, and are therefore condemned ^b in Scriptures. In respect whereof I think it will not be without use, to take a view of the nature of these *cares*, and to assay, whether such *remedies* may be found out, as may serue either to *cure* or to *ease* them. And for that end, these particulars seeme in mine opinion, not to be unfit, nor unworthy of consideration.

1. *What kinde of Care it is, that is here to be treated of.*

2. *What signes or markes there be, by which sinfull Cares may be discerned from those that be lawfull and faultlesse.*

3. *What euills or inconueniences sinfull Cares do breede or produce.*

4. *What remedies may be used to redresse them.*

CHAP.

CHAP. I.

What kinde of Care it is whereof here we seeke the
cure.

Very cure presupposeth a *malady*; and therefore when we seeke a *cure* of *Cares*, it is supposed to be of such onely as are evill. And yet it cannot bee denyed, but as *carelesse* is vitious, so some *care* may be lawfull and vertuous: and therefore it will bee necessary in the entrance, for avoiding of confusion, to difference them, each from other. And for that purpose wee may first consider the uses of the word, and then the diversities that are found in the thing; and from either of them select that which may fit the purpose in hand.

I. And first for the word, wee may note two things.

That *Care* in propriety of speech is an applying of the minde to think on some object, which application we may also call a regarding of it. And in this generall acception it answereth to the Latine word [*cura*,] and to the Greeke words [*μεριμνη*] and [*ἐπιμελεια*] or rather to the substantive nounne included in these verbes. As *Mat. 12. 14.* the Pharises and Herodians say unto Christ, *Master, we know that thou art true, and carest for no man*, [*ὁ κύριος οὐ μεριμνᾷς*] and they give a reason of their saying so, *for thou regardest not the person of men*; implying in this speech, that not to regard men, is as much as not to care for them.

(a) Mar. 4. 38.
 Luke 10. 40.
 Io. 16. 13.
 Act. 18. 17.
 1 Tim. 3. 5. &c.

(b) 2 Cor. 7. 12.
 & 2 Cor. 8. 16.

(c) Matt. 6. 25,
 28, 38.
 Luke 10. 41.

(d) *Sollicitudo*
importat studi-
um quoddam
adhibendum ad
aliquid conse-
quendum. A-
quin. 2. 2. q. 55.
art. 6. c.

them. And so is the word used ^a elsewhere often. But yet many times the English word [*care*,] as also the Latine [*cura*,] from whence it is derived, doth signifie and import an *earnest* and *vehement* intention of the mind; and is the same with the Latine [*sollicitudo*,] and the Greek [*ῥησις*, and *μεριμνα*:] in which sense our English Bible doth sometimes translate these words [*earnest care*,] as 2 Cor. 8. 16. and sometimes [*carefulnesse*,] as 1 Cor. 7. 32. and 2 Cor. 7. 11. And in this acception we take the word in this place, that is, for *carefulnesse*, or an *earnest care*.

2 We may note that properly the word [*care*] doth import an applying or bending of the minde about some *future* thing, that we may obtaine our intent or desire in it. For in orderly proceeding, all care or study of minde is for effecting something, that we do desire to bring about. And therefore Aquinas saith, that ^d *Care is a study applied to the obtaining of some thing*. But yet sometimes through the corruption of men, who not seldome do pervert the right order of things, *care* and study is employed about that which is *past*, and things that are *impossible*, and such as cannot be ordered or procured by us: as when a man bendeth his thoughts, and beateth his braines with musing and idle thoughts about some mischance or accident, which he knoweth cannot be amended, nor doth ever fall into the deliberation of a wise man. In this place I extend the word to both; our *care* being then the more vicious, when it is the more disorderly. And so much be noted for the word.

I. L. Secondly for the thing signified by this word,

word, we must note three distinctions; and out of them select that which may serve our turne.

Distinct. 1. There are three sorts of care answerable to three sorts of objects, to which it may be applied. For some things are *holy*, or such as God hath commanded; and some things are *sinfull*, or such as God doth condemne; and some things are of a middle or *indifferent* nature, neither commanded nor forbidden, but may as occasion doth require, either be done or left undone without sinne. And men may be *carefull* about all these things. For good men are carefull to performe good duties. So *S. Paul* saith of the *Corinthians*, that *a* godly sorrow wrought carefulnesse in them: and of the *b* unmarried man and woman, that they care for the things of the Lord, how they may please the Lord, and may be holy both in body and in spirit. And of himselfe he saith, that upon him lay the care of all the Churches. Secondly, wicked men are carefull about their evill intentions and desires. So *Micah* saith of them, that they lye in wait for blood, and that they doe evill with both hands earnestly: and *Solomon* saith, that they sleepe not, except they have done mischief; and their sleepe is taken away, unlesse they cause some to fall. Thirdly, all sorts of men are carefull about the things of this life. *c* *Martha* was carefull and troubled about many things: all of them belonging to provision for the body, and entertainment of friends. And *a* he that is married, careth for the things of the world, how he may please his wife: — and *shee* that is married, careth for the things of the world, how she may please her husband. The first sort is a godly care, the

(a) 2 Cor. 7. 11.

(b) 1 Cor. 7. 32.

34.

(c) Micah 7.

2, 3.

(d) Prov. 4. 16.

(e) Luke 10. 41.

(f) 1 Cor. 7. 32.

34.

(g) 1 Cor. 7. 33.

second is a *devilish* care, and the third is a *worldly* care; and that is it whereof now we do enquire.

Dist. 2. Secondly, this *worldly care*, or care for the things of this world, is of two sorts: it is either a *regular* and orderly care, or an *irregular* and exorbitant care.

The *regular care* is, when according to the rule of wisdom and Gods word, we forecast and study how to procure our lawfull ends and desires. Now the *rules* prescribed by Gods word for this purpose, are three. 1 That the desire of our ends be moderate. 2 That our pursuit of the meanes conducing to these ends, be lawfull. And 3, that there be a patient submission of our desires and endeavours to Gods will and pleasure.

Rule 1.

1 That our desires of worldly blessings be *moderate*; so that we neither preferre them before more necessary things, nor spend about them unnecessary and excessive paines. For example, a good man desireth health, and wealth, and preferments, and honours; but so, as that he doth much more desire grace and Gods favour, and peace of conscience, and eternall life. And againe, he bestoweth paines in seeking for the blessings of this life, but it is at *seasonable* houres, and without taking up that time, which is due to better things. This I call a *moderate* desire of our ends: and it is ever necessary in seeking for worldly things.

This rule is prescribed by our Saviour, when hee
 (a) *Mat. 6. 33.* saith, *a First seeke the kingdome of God and his righteousness*: and was practised by the Apostle, when
 (b) *Philip. 3. 8.* *b he suffered the losse of all things for Gods cause, and counted them but dung, that he might win Christ.*

2 The

Rule 2. The next rule is, that we use lawfull meanes for attaining of our ends, so that wee do not doe any thing for procuring of them, which is contrary to Gods word or will. This rule the Apostle prescribeth, when for seeking of worldly wealth he giveth this direction; * *Let him that stole, steale no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* In this passage we may note three things for our purpose: (1) The end that is desired; and that is, that a man may have sufficiency, not only to supply his owne wants, but to relieve the wants of others also. (2) The meanes, that is forbidden to be used for this end; and that is *stealing*, and whatsoever other unjust dealing. And (3) the meanes that is commanded; and that is *labour* and paines-taking, by doing some worke that is lawfull and good. This is the Apostles rule in seeking for wealth: and the same should be ours in our desires and cares for all other worldly things.

(c) Ephes 4:28

Rule 3. The last rule is, that we submit our desires to Gods will, and leave our endeavours with patience, to be ordered by his providence. This rule was given by our Saviour, when he taught us to pray, *Thy will be done in earth, as it is in heaven.* And himselfe did practise it, when he said, * *O my Father, if it bee possible, let this cup passe from me: neverthelesse, not as I will, but as thou wilt.* For here he earnestly desired preservation from death, and yet patiently submitted himselfe to Gods pleasure, either for life or death. And so David first giveth the rule, * *Commit thy way unto the Lord: trust also in him, and he shall bring*

(d) Matt. 26:39 & Luke 22, 42

(e) Psal 37:5

- bring it to passe: and then followed it in his owne practice, ^b If (saith he) I shall finde favour in the eyes of the Lord, he will bring me againe, and shew me both it [the Arke] and his habitation. But if he thus say, I have no delight in thee: behold, here am I, let him doe to me, as seemeth good unto him. And thus the Disciples at Cesarea, ^c did beseech Paul not to goe up to Ierusalem, where they knew that he was to bee persecuted: but when he would not be perswaded, (because he knew it was Gods will to the contrary) they ceased and said, The will of the Lord be done. And thus must we doe: though our desires bee most reasonable, and our meanes most warrantable; yet after all, we must submit our selues to God, and with patience and contentednesse referre all to his providence, either for the granting, or for the denying of our desires. Now if these three rules be observed in our seeking of worldly things, if our desires be moderate, and our meanes lawfull, and all left with due submission to Gods will and pleasure; then our care for these things is orderly and regular. And this care is both allowable and commendable. First, it is allowable, because S. Paul saith, ^d He that is married, careth for the things that are of the world, how he may please his wife: and she that is married careth for the things of the world, how she may please her husband. For by this speech he meant not to tell us, what married people might unjustly practice against Gods Law, but what they were occasioned to doe by vertue of their calling. For else in all estates of life, men and women may deale corruptly, and dishonour God: and the single life might be subject to the like cumbrances, that

(b) 2 Sam. 15.
25, 26.

(c) Act. 21. 17.

14.

(d) 1 Cor. 7.
33, 34.

(e) 1 Cor. 7.
33, 34.

(f) 1 Cor. 7.
33, 34.

that the married estate is. Secondly, I say further, that this kinde of care is *commendable*, because it is that meanes, by which God hath appointed us to serve his providence. For to trust to Gods help without using our owne care, is not so much to trust God, as to tempt him. And therefore *Solomon* sendeth the sluggard to the Pismire, to learne care and providence of her, in that ** shee provideth her meat (*)* Prov. 6. 3, *in the summer, and gathereth her food in the harvest.*

And *S. Paul* telleth us, that *a if any man provide not (a)* 1 Tim. 5. 8 *for his owne, and specially for those of his house; he hath denied the faith, and is worse then an infidell.* This care then is a thing both allowed and commended in Scriptures: and therefore is not that care, for which we need to prescribe any cure.

But now in the second place there is an *irregular* and *exorbitant* care: and that is, when contrary to the former rules of Gods Law wee seeke after our wished ends. 1. If we desire things of the world too *immoderately* or too *eagerly*: as if wee preferre them before Gods servise, or so seeke for them, that we neglect good duties, or any way affect them more then according to their worth and value. In this sort *Esaú* offended, when he *b sold his birthright* (b) Heb. 12. 16: *for one morsell of meate.* Nor was *Rachel* free from this sinne, when she said, *c Give me children, or else I die.* For she preferred his belly before his right to the blessing: and the other desired children with impatiency against God. 2. If wee use *evil meanes* for the effecting of our desires; then is our care *irregular* and *unlawfull*; because sinne is no orderly or fit way to procure Gods blessings by. This

(b) Heb. 12. 16:
& Gen. 35. 31,
32, 33.
(c) Gen. 30. 14

- (d) 1 Sam. 28, 6, 7. was the sinne of Saul, & who when God would not answer him, went to a witch for counsell: and the sinne of Ahab, who in his sicknesse, sent to Baalzebub, to enquire whether he should recover of his disease: and the sin of all those, that lye for advantage, or use spels for recovery of health, or commit any sin for gaining of this worlds goods. 3. It is irregular also, if we distrust Gods providence for the successe of our lawfull endeavors, or if wee do not submit our businesse to Gods pleasure. Thus the King of Israel sinned, when being distressed with famine, hee said in his fury, *This evil is of the Lord: what should I waite for the Lord any longer?* And the Noble man of the same King, when hee distrusted Gods word delivered by the Prophet, and said, *If the Lord would make windowes in heaven, might this thing be?* And so do all they sinne, who think (as Job saith the wicked say) *What is the Almighty? and what profit shall wee have, if wee pray unto him?* And they who think, if besides their labour and paines-taking, they do not use shifts and deceitfull dealing, they may become beggars, for all the promises of Gods blessing upon their endeavors. In these three respects our care may become irregular. And in the first respect it may properly be called an immoderate care, because men do excessively desire their ends. In the second, it is properly an inordinate care, because thereby men pursue their ends in a disorderly manner. And in the third it is properly called a diffident and anxious care, because it is joyned with anxiety of minde, and distrust in Gods providence: But commonly all these properties goe together,

gether, and all of them may be indifferently called by any one of these names. For he that desireth or careth for the world *immoderately*, will not stick at the meanes, nor trust God with the successe, or with patience expect the event. And if our care for the things of this life, have any of these sinfull conditions; then it is an *irregular* and unlawfull care. And that is it which is forbidden by our Saviour, when he saith, ⁽ⁱ⁾ *Take no thought (or * bee not carefull) for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on:* and by the Apostle, when he saith, ^(k) *Be carefull for nothing.* And it is the care that is here propounded, and is to be spoken of in this place.

Distinct. 3. This *irregular* care for things of the world, may be of two sorts. 1 If we do *disorderly* desire to *obtaine* some worldly good. As for example, the *covetous* man, when he hath too much already, yett wearieth and weareth himselfe with caring for more; and the *Ambitious* man, when he hath greater places of honour, then hee can manage or discharge, yett striveth to come higher still: yea and the *poore* man doth sometimes too eagerly and too *immoderately* desire a competent meanes of living in the world. And all of them do unlawfully care and seeke for a worldly good. 2 This *irregular* care may be, by seeking to *avoid* some worldly evill. As namely those that be in *prison*, may take too much care, how they may be freed: and those that bee in *want*, how they may be relieved: and those that bee *sick*, how they may bee recovered. In the former kinde *Rachel* sinned, when shee did *immoderately*

(i) Mat. 6. 25.
* *bee not carefull*

(k) Philip. 4. 6

desire to beare children: and in the later kinde *Esau* sinned, when he did excessively desire the satisfying of his hunger. And both of these are within the compasse of the subject, here to be spoken of. The conclusion then is, All care for things of this life, whether it be for obtaining of some good, or for avoyding of any evill, if it be *irregular* in such sort as hath beene formerly described; is that which the Scriptures condemne under the name of *worldly cares*, and is the thing to be enquired into in this ensuing Treatise.

CHAP. II.

What signes or tokens there bee, to discerne this sinfull care by.

Hitherto we have considered the nature of *worldly cares*, as they are condemned in Scriptures, and have thereby differenced them in good part from such cares as are lawfull and allowed by Gods word: but yet because men are willing to flatter themselves in those things which they delight in, and will thereupon be apt to deceive themselves, in judging their care of the world to bee a *moderate* providing for their estate, when it is indeed an *irregular* and excessive carking for the world: it will be necessary in the next place, to set downe some sensible markes and signes, whereby sinfull cares may be more easily discovered and discerned to be such.

And

And for that purpose wee may take notice of these tokens following.

I. If cares do fill the head and heart of a man at *unseasonable* times; that is a signe, that they are *immoderate* and excessive. For the *moderate* and provident care maketh a man *diligent* about his worke, when *opportunitie* serveth for his benefite and advantage: but if a man take care, when the time serveth nor, and then bee thinking on the world, when hee should bee busied about other matters, that is too much care, and exceedeth due proportion and measure. And such are the cares of those men, who *minde earthly things*. For they fill the head with thoughts, and the heart with teares, even then, when a man intends other occasions, and both should and would bee thinking on better things. If he goe another way, and leave them (as he thinketh) behinde him, they will attend him still: they will follow him to his *bed*, and to his *board*, and to his *closet*. They are at his heeles, or rather in his head, when he walketh in the fields for his recreation; and when he is disposing of his household for their employments, and when hee is in the Church about his devotions, and when he goeth to bed to rest and refresh himselfe: and if hee be in bed, yet he sleepeth nor; if hee be in the Church, hee prayeth nor; and if hee heare a Sermon, hee understandeth not what is said. And all this, because the minde being full of thoughts already, hath no roome for other things to enter in. And this, all men will say is too much and without reason: and therefore if wee observe our selves, and *finde our cares thus possessing our heads*, wee may

resolve, these be very *irregular* and unlawfull cares. This is the first signe.

II. A second is, These cares may be knowne to bee *irregular*, if they busie and take up a mans thoughts about such things, as are not in his power to order or dispose or alter any way for his advantage. For the *regular* care maketh a man *diligent* to use good meanes for his honest ends, and when once he hath done what is in his owne power, and belongeth to his dutie to doe, hee leaveth caring for that which hee cannot compasse. But excessive and *immoderate* care doth not only busie men about the meanes, which themselves may use, but about the event and successe of their labours, which is in Gods hand only, either to grant or to denie. When they have done all that they can doe, yet they rest not there, but they feare and doubt, and forecall dangers and difficulties, and muse with themselves what the event may bee; and if any thing fall out amisse, they take thought for that which is alreadye past, and cannot be recalled: as if the Husbandman, when hee hath plowed and sowed and weeded, and done all that belongeth to the art of tillage, should afterward beate his braines, and busie his minde with thinking, how the corne will grow, and how the weather will prove, and what a cropp he may have at the harvest. And this is evident to bee *foolish* and superfluous: and therefore if wee finde thoughts of things without our compasse, we may know that to be an *irregular* and unlawfull care.

III. A third signe of a sinfull care, is, if it vex the minde and disquiet the man, and bereave him of his

his inward peace and contentment. For the orderly care, maketh a man to *advise*, and provide, & labour for that which may availe him; and when hee hath once done working, then hee leaveth caring, glad that his worke is at an end; Yea, and he comforteth himselfe with the conscience of his well doing: and because he hath done his owne endeavours, hee *laideth* himselfe *downe in peace*, and with patience expecteth Gods blessing according to his promise. But *anxious* and distrustfull cares, they worke vpon the man, when they cannot worke about the thing: they do not onely fill the head with thoughts, but the heart with heaviness; and breed sorow, when they cannot further the success. For which cause the Greekes call this care [*meum*] because it doth *meum* *in vñ* cut and divide the minde in peeces. And the Latines call it [*cura*], because it doth *cor edere*, feede upon and consume the heart. And in the Hebrew tongue the * same word signifieth both to take thought or to be *carefull*, and to sorow or bee *grieved*: and our English Bibles do sometimes render it the * one way, and sometimes the other^b; the unitie of the word implying a neare affinity in the things. And wee in our English tongue when wee see a man pine and waste and wear away without apparent cause, we say, *He taketh care*, or *Hee taketh thought* for some thing; meaning that his cares breede *sorow*, and his sorow *sickness*. And this must needs be a great deale too much, when that which should help to speede our businesse, doth serve to consume our selves.

III. A fourth signe may bee this: If our care
for

*.AN.

(a) 1 Sam. 9. 5.

(b) 1 Sam. 10. 2.
Psal. 38. 16.

(c) Gen. 4. 14.

for earthly things do breede feares and suspitions without cause, that is a signe that it doth affect us o-
uer much and above measure. For *ordinate* care as it
useth helps to effect his ends, so it *provideth* against
lets and dangers that might hinder them; but both of
them with moderation, and as reason doth require.
But if a mans heart be set on the world, his loue to
earthly things, and the care that hee hath of them,
doth make him feare every shadow, and suspect e-
very fancy; much what like a skittish jade, that star-
teth at every straw. And as Cain said out of his
discontent and diffidence, 'Every one that findeth
me, shall slay mee; when as there was never a one
in the world, but his owne father and mother: so
these men doubt lest every great man that they
meete with, will oppresse them; and every poore
man will steale from them; and every passenger,
will robbe them; and every chapman or customer,
wil overreach the; & every man that they deale with
will one way or other deprive them of their com-
modities & riches: nor dare they trust any man fur-
ther then they see him. For according as any mans
love is to the world, so will his feares be, lest hee lose
that which hee loveth.

These bee the *signes* and *symptomes* of an *anxious*,
diffident, *inordinate* and *immoderate* care. If any man
feele them in himselfe or finde the in others, he may
bee sure that such men are distempered with this
sicknes of worldly *cares*: and therefore have neede
to seeke for, and to make use of whatsoever *cure*,
may bee prescribed for their better ease and reco-
verie.

CHAP. III.

What evils accompany this irregular care.



Cares, such as have beene already described, have many ill consequents and companions; which may iustly move us with all care to remove them, and to ridde our selves of them. For example these.

I They *busie* and *vexe* men with excessive toile, and yet they no way help him, or make him any recompence for his paines. And this appeareth by two things: 1 because they are *needleffe* and without use: and 2, because they are *fruitlesse* and without effect.

First, they are *needleffe* and without use. For if men would doe their parts, God will bee sure to doe his: that is, if they use honest meanes, as hee hath appointed; he will procure a happy issue, as himselfe hath promised: This the Apostle teacheth us, *Cast* all your care upon God; for he careth for you. And David, *Commit thy way unto the Lord, and trust in him; and he will bring it to passe.* And our Saviour, *Seeke ye first the kingdome of God and his righteousness, and all these things [of the world] shall be added unto you.* And if God do take care of us, and will bring to passe our desires, and cast upon us all needfull things, when we have done our dutie, and do rest upon his providence: what a *vanity*, nay iniquity is it, to beate our braines about those things, which, if wee would leave them to Gods disposing, would without our care bee better done to our hands.

(a) 1 Pet. 5. 7

(b) Psal. 37. 5

(c) Mat. 6. 33

D

Secondly,

(d) Matt. 6. 27.
Luk. 12. 25.

Secondly, they are *fruitlesse* and without effect, and do no way help forward or further the thing which wee care or labour for. For *which of you* (saith our Saviour) *by taking thought can adde one cubite to his stature?* His meaning is, that no *thought*, nor care, nor anxietie of minde, can effect our desires, or procure the successe; which is only in Gods power to give. And so, in like sort, we may reason of all other the like cases: Which of vs by sitting in a corner, (though wee should weepe our bellies full) can by this carking care, either cure a disease in our bodies, or make up a breach in our estates, or pacifie the broiles in our house, or bring to life againe a deceased friend? No. These bee things, which if God do not give them, we cannot have them. Thus this care, and vexation of spirit, is both *needlesse* without use, and *fruitlesse* without effect: and in both respects wee may say that this *irregular* care doth cumber us and not help us.

(e) Psal. 104. 15.

(f) A. 14. 17.

(g) Prov. 15. 13.

(h) Prov. 17. 22.

II. *Immoderate* cares do make our life to be without comfort. For God hath given us both *bread* to strengthen us, and *wine* to make the heart glad, and *oile* to make the face shine; as David speaketh: and hee it is that *filleth our hearts with foode and gladnes*. The meaning of which sayings is, that God doth not only bestow on us *necessarie* things that may preserve life, but *comfortable* things also, that may make it joyfull; and would not only have his servants to live, but while they live, to rejoyce also. But cares take away this joy: they are ever accompanied with *sadnes* and *forow*; and *by forow in the heart* (saith Salomon) *the spirit is broken*, & a *broken spirit drieth* the

the bones: so that all the dayes of the afflicted [spirit] are evill; but a merry heart is a continuall feast. In respect whereof we may say of such a man, that he enjoyeth not life, while he possesseth it: and that his verie soule doth but serve to make his paines sensible.

Nay, sorow doth not only deprive mans life of the comfort which God hath given him; but doth even deprive the man of life it selfe. For to say nothing of those, who being oppressed with cares, do with their owne hands hasten their death; this *sadnesse* in the soule, doth by degrees shorten our time, and that when we think not on it. *c* It made *Hannah* to weepe, and to forgoe her foode. *d* It made *Ahab* sick, & betake himselfe to his bed. And (as the Apostle saith) in the end, *e* it worketh death. And thus cares do make the life uncomfortable, and without joy.

(c) 2 Sam. 1. 7. 8

(d) 1 Kings 21.

4. 5.

(e) 2 Cor. 7. 10.

III. *Immoderate* cares do make men unfit for Gods service: and that in two respects. 1. Because he that is dejected with griefe, cannot bee cheerefull about any worke: much lesse, can hee that is grieved with worldly cares, be free hearted to so contrary a work, as is Gods service. But as *Elishah* was then fit to prophesie, when *the minstrell played* before him: so men are then fit to heare and reade and pray with devotion and zeale, when their hearts are enlarged with joy and gladnes. And therefore God requireth, that when men have abundance of all things, they should serve the Lord with joyfulness and gladnes of heart. 2. Cares make us unfit to serve God, because the heart being taken up with earthly thoughts, hath no leisure to attend to heavenly things. But as hee that is in a deepe studie, or is musing on some matter

(c) 2 Sam. 1. 7. 8

(d) 1 Kings 21.

(f) 2 Kin. 3. 15

(g) Deut. 28. 47

with intention of minde, seeth not the things that are before his eyes, or if hee see them, yet noteth them not: so hee whole minde is filled with cares of the world, heareth not what the Preacher saith unto him, or if he heareth it, he observeth it not: nay, when himselfe praierh, his heart knoweth not what his mouth speaketh. And no marvell: for the heart is away all the while, ranging here and there, where his thoughts bee. Or if such a man fasten upon any thing in the publike ministerie; Yet his care of the world carrieth him from the Church to other affaires; and they do so wholly take up his thoughts, that hee thinketh no more on that which hee had once heard: & so the seede that was sown, for want of watering it by meditation, never groweth up into practise. For which cause our Saviour telleth us, that *the care of this world doth choke the word*; and warneth us to *take heede, lest our hearts be overcharged with surfetting and drunkennes and cares of this life: and so that day [of the Lord] come upon us at unawares*. In which admonition we may consider these particulars. (1) What he warneth us of, and it is *surfetting and drunkennes and cares of this life*: hee joyneth these three together, because though they differ in nature, yet they agree in one worke or effect. (2) What the effect is, which they cause, *they overcharge the heart*, that is, they presse it downe to the ground with the heaue burden that they lay upon it. *Surfetting* burdeneth it with excesse of meate; *drunkennes* with abundance of drinke; and *worldly cares* with anxious and distracting thoughts: and all of them keepe it downe, and make it lie groveling

ling upon the ground. (3) What the danger hereof is; and that is, men are unprepared and unready for the comming of Christ unto judgement, so that *that day commeth upon them at unawares*: and hee that is not prepared to give his account, will never bee able to abide the last sentence. Thus cares make men *unfit* for Gods service, and consequently for their last reckoning.

IIII. *Immoderate* and distrustfull cares, as they deprive our selves of comfort, so they *rob* God of his *honour*. For if we will deale justly with God, and devide aright betweene him and our selves, in the managing and ordering of all our affaires and busi-
nesses, ours is the *labour*, his is the *successe*: to us it belongeth to use lawfull meanes, but to him to give a blessing, and to prosper the meanes, that wee have used. This the Psalmist teacheth us, ^a *Except the Lord build the house, they labour in vaine that build it: and, except the Lord keepe the City, the watchman waketh but in vaine. And, it is vaine for you to rise up early, to sit up late, and to eat the bread of sorowes. And so the Apostle, ^b *I (saith he) planted, and A-* ^{(a) Psalm. 127. 1.}
pollos watered, but God gave the increase. And our Saviour saith of the husbandman, that ^c *hee casteth* ^{(c) Mar. 4. 26.}
seede into the ground, and sleepeth, and riseth night and day, and the seede springeth and groweth up, hee knoweth not how. And, ^d *Thou (saith the Apostle)* ^{(d) 1 Cor. 3. 6.}
sowest not that body which shall be, but bare graine, it may chance of wheat or of some other seede: but God gi- ^{(e) 1 Cor. 3. 7, 8.}
veteth it a body, as it hath pleased him; and to every seede his owne body. By which sayings we may see that the husbandman after his daies labor may take his nighes ^{(f) 1 Cor. 3. 9.}
*rest,**

rest, and never trouble himselfe about the springing of the seede; because that is a thing, that is out of his reach, and it is God alone that doth make the corne grow without his thinking on it. But againe, suppose the *husbandman* should bee so foolish, as when he hath done seeding, to watch all night, and to tosse up and downe upon his bed, and beate his braines in pieces with thinking on the growth of his corne, and caring for a plentiful harvest; yet for all this, neither would his corne grow the better, nor his barnes at the harvest prove ever a whit the fuller. And thus it is in all other cases and busineses of the world: The *labour* is ours, and our part it is to use the meanes; but the *success* is Gods, and his part it is either to withhold, or to bestow a blessing. And therefore, if any man take upon him to forecast and provide for the success and event of things, otherwise then by using fit meanes for it; (as the carefull and anxious man doth; who still continueth his care after he hath done his worke :) he doth hereby encroach upon Gods right, and rob him of one part of his *glory*, which he will not impart to any other.

V. *Immoderate and distrustfull* cares will bee a meanes to hinder our desired ends, and will even deprive us of that success for which wee take all the care. For if with *patience* and submission wee could leave things to be ordered by Gods providence, hee would not faile to effect our desires: but if we *distrust* Gods providence, and dare not relye on his word; it will bee just with God to leave us to our selves, and to deny us his presence and protection: as^a the Prince, that would not beleve Gods word spoken

(a) 2 King. 7. 2.

spoken by the Prophet, was made to see the truth of it, but was denied to enjoy the fruit of it. This point, at least for the former branch of it, hath beene in part confirmed already; and may in both the branches of it, bee further declared by two contrary examples: the one in *Peter the Apostle*, and the other in the Patriarch *Abraham*. *Peter* doubted of *Christs* word, and thereby lost his protection: *Abraham* beleevd in hope against hope, and was rewarded with a blessing. But to declare these instances more fully:

Of *Peter* we reade thus, *Lord, if it bee thou, bid me come unto thee on the water.* And he said, *Come.* And when *Peter* was come downe out of the ship, he walked on the water to goe to *Iesus*. But when hee saw the winde boisterous, he was afraid; and beginning to sink, he cryed saying, *Lord save me.* And immediately *Iesus* stretched forth his hand and caught him, and said unto him, *O thou of little faith, wherefore didst thou doubt?* In this example there are these things considerable: 1, We may note *Peters* confidence and stedfast faith: he offered and adventured on his Masters word, to walke upon the Sea, without any other prop to uphold him. 2, His doubting and diffidence. When he saw the winde boisterous, and the sea swelling, and the billowes ready to overwhelm him, then hee was afraid of the danger, and doubted lest notwithstanding *Christs* promise, he might perish in the water. 3, The event and successe of all. And that is, *Peter* never began to sink, till he began to doubt: hee walked upon the waters as safely, as a man may walk in a pathway. But when once he distrusted, then he sank.

(b) Mat. 14.
28. 29.

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(b) *Matth. 28. 32.*

sank downewards : and but that Gods mercy was the greater, and Christ *caught* him by the hand, hee might have beene drowned in the depth. And so it is with us ; If we dare trust God upon his word, we shall be safe in the greatest danger, though wee were in the midst of the sea, without any other stay, but the hand of Gods providence to uphold us. But if we let goe our hold upon Gods word, and dare not relye upon his promise, it is no marvell, if we sink, like leade, and perish in the waters. And no marvell then it is, that we do so often faint, and faile, and fall downe under the burden. For which of us would not doe as S. Peter did ; feare to be drowned, if wee were in the midst of the sea, and shaken with a boisterous winde ? Nay, which of us durst doe as hee did ; adventure to go upon the sea, when God should command it ? Surely God hath bidden us deale justly, and to *have our conversation without covetousnesse* : and hath promised, that he *will never leave nor forsake us*. But we notwithstanding feare, and say, that *if we doe not as others doe*, that is, shifte and lye, and put off base wares, and over-reach in our bargaining, we may goe *a begging, and shut up our shop windowes*. Again, God hath commanded us, that if men oppose us, while wee are about his service, wee should not *be dismayed at their faces, nor afraid of their words* : and he hath promised that in such a case he will *make us a fenced city, and an iron pillar, and walls of brasse against Kings and Princes, and Priests and People* : and though they fight against us, yet they shall not prevaile against us. But we, if a Great man require of us that which is unjust

(a) Heb. 13. 6.

(b) Ier. 1. 17.
Ezek. 3. 6.

(c) Ier. 1. 18, 19.
Ezek. 3. 8, 9.

to be done, and shew us an angry face for doing of our dutie; wee tremble at the sight, and our hearts quake within us, ^d *as the trees of the wood are shaken with the winde.* (d) *Eccl. 1.* And againe to take an instance, which is more direct to the point in hand: God hath commanded, ^(e) *Be carefull for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made knowne unto God.* (e) *Philip. 4. 6, 7* And he hath promised that if we obey, then *the peace of God, which passeth all understanding, shall keepe our hearts and minds through Christ Iesus.* And againe hee hath commanded, ^(f) *Commit thy way unto the Lord, and rest on the Lord, and waite patiently for him:* and he hath promised that he *will bring to passe our desires, and that they who waite upon the Lord shall inherite the earth.* But wee, if wee meete with a crosse, sicknes in our bodies, weaknes in our estates, disgraces on our persons, or any other misfortune or distresse; wee runne to a corner, and weep till our eyes bee wearie, and make our owne hearts sad with musing on our miserie, and forecasting dangers of undoing.

Now while wee thus distrust Gods word, we have no warrant to expect his help: but if we feare with Peter, we must looke to sinke with him. And this sheweth that distrustfull cares prevent us of our desires.

The other example is in Abraham the father of the faithfull. Of him it is storied, that God tried him, ^(g) *& said, Take now thy son, thine only son Isaac, who thou lovest, and get thee into the land of Moriah: & offer him there for a burnt offering upon one of the mountaines, that I will tell thee off.* (g) *Gen. 22. 1, 2* And Abraham rose up early in the

the morning &c. Then on the third day Abraham lift up his eyes, and saw the place as farre off: &c. And Abraham tooke the wood of the burnt offering, and laied it upon Isaac his sonne; and he tooke the fire in his hand, and a knife, and they went both of them together &c. And they came to the place:—and Abraham built an Altar there, and laied the wood in order, and bound Isaac his sonne, and laied him on the Altar upon the wood. And Abraham stretched forth his hand, and tooke the knife to slaine his sonne. And the Angel of the Lord called unto him out of heaven,—& said, Lay not thine hand upon the Lad, neither doe any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy sonne, thine only sonne from mee. In this example of Abraham, wee may note these particulars, and make use of them for our direction. (1) What Abraham was commanded to doe: and it was that hee should take his only sonne, the staffe of his age, the hope of his posteritie, the joy of his life, and (which is most of all) the ground of Gods promises towards him in Christ. For God had promised that in Abraham and his seede all the nations of the earth should bee blessed: and that seede he had appointed Isaac to bee. For ^a In Isaac (saith God) shall thy seed be called. Besides, this sonne, whom Abraham loved, and that deservedly for many respects, hee was commanded to carie three dayes journey off, and to kill him with his owne hands, and to offer him up in a burnt sacrifice unto God. An hard taske, and a grievous storme, by which Abraham was put to the triall, what hee would doe for God. (2) Note, what Abraham in this

(a) Gen. 22. 12

this case performed, and that was even all that was required of him. Hee tooke his sonne, and caried the wood and the knife, and went three dayes journey, & bound the childe, & drew out the knife, and fetch- ed the blow, that should have bereaved both *Isaac* of his life, & *Abraham* of his dearest son. A strong faith, and an undainted affiance in God, by which *Abraham* hath set us an example, which most would rather commend, then imitate. For one of us, had wee beene in his place, would have thought thus; Lord, why should God deale thus strangely with mee? Was ever man brought to these straights, that I am in? and, Is it possible, my heart should beare all this, and not breake? Or thus; Can God love mee, that envieth mee mine only childe? Will God provide mee comfort, when he taketh from mee all the joy that I have? and, Meaneth hee to performe his promise made in *Isaac*, when hee designeth *Isaac* to be slaine, and his bodie to be burnt into ashes? Or thus; Will nothing please God, but mine only sonne? and, Is it not enough, that I part with my sonne, but I must murder him with mine owne hands? and, May I not now at once, make an end both of his life and my griefe; but must I be acting it three daies together, that by prolonging the time, I may encrease my sorow? Thus or in some such manner, as this wee would have beene ready to have complained against God: Or if wee had submitted against our minds, yet wee would have wept and mourned and wrung the hands, like ^(a) *Rachel*, that wept for her children, and would not bee comforted, because they were not. But *Abraham* did neither

so, nor so. He did what God commanded, and hoped for that which God had promised; And therefore the Apostle saith of him, ^a *Against hope he beleev-
ved in hope:* and ^b *He that had received the promises,
offered up his only begotten sonne, of whom it was said,
In Isaac shall thy seed bee called: accounting that God
was able even to raise him up from the dead.* And this
was that which *Abraham* performed in the time of
his tryall. (3) Consider wee how *Abraham* sped
after all: and that was, an *Angel* staied his hand
from killing his sonne, and God commended his
faith; that was so readie to obey, & now all ages ac-
knowledge *Abraham* for the father of the faithfull.
Nor is there any of us, but will thinke and say; O
happie man that had such a sonne to give, and such
an heart to part with him at Gods command, and
such a faith to depend upon God when all things see-
med contrarie, and such a blessing from God, when
he was destitute of all help and hope! But this is the
end of those, that dare trust God in their trialls, and
with cheerfulness can follow him through their
troubles. Let us then imitate *Abrahams* faith, and
wee shall partake also of his blessing.

CHAP.

CHAP. IIII.

What rules or directions wee may follow to ease our selves of these cares.

THe evils being such and so great which attend irregular cares: I suppose every man will earnestly desire some remedies, that may either cure or abate them. And no doubt but many would doe their endeavor to be eased, if they knew which way to goe about it. And therefore it will bee a seasonable and welcome service, I suppose, if in the last place we can finde some Rules that may direct us in this worke. And for that purpose I have thought on these following directions.

Rule 1. When such thoughts do arise in our mindes, we must not yeeld to them, and give way to our passions: much lesse may we (as men use in such cases to doe) get our selves into a solitary roome, where we may weepe without being seene, and may feede our passions with musing on our misery, and with framing reasons that may aggravate our griefe. For all things grow strong, when they are cherished, but these naturall distempers which spring and sprout so easily of themselves, will soone become headstrong, if they be not withstood, and either denied entrance, or quickly turned out of doores, that they do not settle within us. And for that purpose we may doe foure things. (1) We must divert our thoughts some other way, and turne them on some

better object. For as *husbandmen*, when their ground is overflowed with much water, make ditches and water-furrowes to carie it away : so if our mindes be over-flowed with cares of the world; there is no better way to draine them, then by making another passage for them, and by diverting them upon some other matter, fitter to be thought upon ; especially if we set them on worke about some such things as may either affect our mindes with some usefull delight, or may tend to the mitigating or abating of these cares. For which purpose, wee may teach our hearts to meditate on the vanity of worldly things ; or on the comforts and peace of a good conscience, or on the shortnesse of this life, or whatsoever other good matter that we can most willingly receive and entertaine. For such will finde the easiest entrance, and are likely to abide the longest with us. And if our former thoughts and cares do interrupt us, and intermingle themselves against our wills, and so breake off, or hinder our meditations : yet we must then force our selves to call home our wandring thoughts, and labour to drive out these fantasies, as

(a) Gen. 15. 11. *Abraham drove away the birds that lighted on his sacrifice.* (2) We may for the same purpose, betake our selves to good *company*, such as whose words may *minister grace* to our hearts when wee heare them ; and whose savoury talke may possesse our mindes with a love and liking of them. For look how much we give our mindes to marke such mens discourses, and so much wee pare away or diminish of our distracting thoughts. (3) Wee may, and it will be most availeable, if wee do bend and set our selves

selves about the reading of *Scriptures*, or perusing of
 some other wise and sober writings, which may
 both take up our thoughts, and informe our mindes.
 So it seemeth *David* did in the times of his distress,
 a *Princes* (saith he) *did sit and speake against me: but* (a) *Psalm. 119. 23*
thy servant did meditate in thy statutes. And againe,
 b *Unlesse thy Law had beene my delight, I should then* (b) *Psalm. 119. 92*
have perished in mine affliction. By which speeches
 we may gather, that *David* did not sit downe and
 bemoane himselfe with discontented thoughts, but
 hee ranne to Gods word, and did meditate in his
 law, and had comfort from thence in all his troubles.
 And so should wee doe; if any feares afflict our
 mindes, we should goe to the Booke of God, and
 busie our selves with thinking on the sweet sayings
 that bee there delivered and taught. (4) Wee
 should set our selves with as much chearfulnesse, as
 we may, about the *businesses* and works of our *honest*
callings. For these are duties that God requirerh at
 our hands, and they bee employments that wee are
 well acquainted with, and such *businesses* withall, as
 new occasions every day will put us upon: and in
 these respects it will bee the more easie to busie our
 mindes about the ordering of them. And if these
 have their due place, carefull thoughts will have the
 lesse roome. These are the *diversions* which we may
 use in this case: and if thus, or, in any other the like
 kinde, we set our heads and hearts on working; wee
 shall both busie our mindes with good thoughts
 that may profit us, and keepe out worldly cares that
 would annoy us. But if when cares and feares do
 seize upon us, we avoyd *action*, and shunne *company*,
 and

and cast off the care of our *callings*, and get into a corner, that wee may give scope to our cares, and may invent arguments to amplifie our misery; it is no maruell, if our feares and cares, and unquiet thoughts get head against us, when as our selves do uphold them with our owne hands.

Rule 2.

I I. We must strive to take away the *cause*, that breedeth these unquiet cares. For as in healing *sick bodies*, *Physicians* never think the cure to bee sound, till the cause of the disease bee removed: so it is in healing *sick* and distempered *mindes*; there can bee no sound cure, till the cause, which first bred the disease, and afterward doth uphold it, be removed or taken away. Now the causes of this sicknesse, which in this place we endeavor to cure, are especially these two; An *immoderate love* of worldly things; and a *fearfull distrust* of Gods providence and fatherly care over us.

(*) Mat. 6. 21.

I An *immoderate love* of the world is a cause of *inordinate cares*; because *where our treasure is, there will our hearts also be*, as our Saviour saith. If our *treasure*, that is, that which wee esteeme, and desire, and love, as some speciall jewell of great worth, if it be in heaven; then our hearts will bee in heaven, ever thinking upon, and ever longing after the celestiall joyes, and the society of the glorious Saints and Angels, and the presence of the blessed Trinity, in the enjoying whereof is *fulnesse of joy for evermore*. And if our treasure be upon earth, if we desire and love the things of this life, as our greatest good; then our hearts will be upon the earth, still thinking on the world, and ever reaching and gaping after

after it. Wee shall sometimes bee studying how to get them, and sometimes how to *increase* them, and sometimes how to *dispose* of them; and when wee have nothing to doe about them, yet our hearts will delight to looke upon them, and to handle them, as the worldling often telleth over his gold and silver; not because hee knoweth not the summe, but because he delighteth in the sight and sound of it. And if once these things bee lost, which are so much loved; the heart followeth after them *mourning* and sorowing that his joy is gone, as when *David*ooke *Michal* away from *Phaltiel* her supposed husband, (a) *he went with her along weeping*. For that which (a) 2 Sam. 3. 16. a man doth *love* immoderately when hee hath it; for that hee will *mourne* immoderately, when hee hath lost it. And hence it is, that because *Rachel* did too excessively desire childrē, before she had them; therefore the *Prophet* doth bring her in, as a paterne of them that mourne for their children, when they are not. For as it fareth with things that appertaine to the bodie, those that are loose from the flesh, as our clothes and armour are, these wee can put on and off without annoyance or paine, but that which sticketh to our flesh, as the skinnie doth, if that be pulled or plucked from us, it putteth us to paine, and breedeth smart and sorow: so it is with the things of this world, if they be unto us as our clothes, things without us, & such as we desire only for our use; then wee can both possesse them and lose them with patience and contented mindes: as wee see it was with *Iob*, when hee had lost all that ever hee had, (c) *hee fell downe upon the ground, and* (c) Iob 1. 20. F worshipped

worshipped (or praised God) and said, *Naked came I out of my mothers wombe, & naked shall I returne thither: the Lord gave, and the Lord hath taken away: blessed be the name of the Lord.* Job, when hee was stript of all his goods, and servants and children, all the store that he had in the world; hee thought of himselfe no otherwise, then as of one that is *naked* and stript of his clothes: and therefore hee endured the losse of all with great patience, and praised God as well when hee tooke them away, as when he gave them. He remembred that hee came without them into the world, and must goe without them out of the world: and therefore thought hee might live without them in the world. And so, if the things of the world bee unto us as our clothes which are without us, and not fastened to our flesh or glued to our hearts; then with the Apostle, we may freely say of them, ^(a) *Euery where and in all things I am instructed both to bee full, and to bee hungrie, both to abound, and to suffer neede.* But contrariwise, if the love of worldly things do enter into our hearts, & stick fast to our soules, as the skinne doth to the flesh, every little pull, that draweth away any of them, will draw away so much blood from our hearts veine. See the truth of this in an example or two. The ^(b) *young man, who as hee had great riches, so hee loved them too much, came to Christ resolving to doe any thing, that should bee required, for inheriting of eternall life: but when Christ once bad him, goe and sell all that hee had, and give it to the poore, and hee should have treasure in heaven: hee was sad at that saying, as loth to lose heaven, but more loth to part*

(a) Philip. 4. 12.

(b) Mar. 10. 17.
&c.

part with his lands. And (d) *Ahab* was sick and (d) 1 King. 21. 4
 would *eat no bread*, when hee was denied *Naboths*
vineyard, which hee did so much desire. And (e) *A-* (e) 2 Sam. 17. 23
chitophel was so wearie of his life for the disesteeme
 of his counsell, that hee *went and hanged himselfe*.
 And so all those that love the world, and *minde*
earthly things, who *make their bellie their God*, or
have their portion in this life, lose all their joy, and
 are even wearie of their lives, if once they bee depriv-
 ed of that which they love. And consequently,
 such men can never be free from these *immoderate,*
anxious and tormenting cares. And therefore if any
 man desire to ease himselfe of the *cares* of the world,
 hee must first emptie his heart of the *love* of the
 world.

2 A second cause of inordinate cares, is a *fear-*
full distrust of Gods providence, and his promises
 made unto vs. For if we durst trust Gods word, whe-
 (f) he saith, *I will never leave thee, neither will I for-* (f) Heb. 13. 5, 6
sake thee: then as the Apostle inferreth in the next
 verse, *wee might boldly say with our selves, The Lord*
is my helper, and I will not feare what man shall doe
unto me: not feare, if he should take away my goods,
 or stripp mee of my dignities, or deprive me of my
 libertie, or bereave mee of my limbs and life. And
 againe wee might say with *David*; (g) *God is our re-* (g) Ps. 46. 1, 2
fuge & strength, a verie present help in trouble. There-
 fore will wee not feare though the earth be removed, &
 though the mountaines bee caried into the midst of the
 sea: &c. Such a man, is like a shipp at anchor,
 which the waves and stormes may beate and bat-
 ter, but cannot move out of his harbour or station:

nor needes such a man to bee disquieted with anxious and distracting cares, because he hath fast hold on God, who is the rock of his salvation and will not faile him. But if a man dareth not rest upon Gods providence, nor relie on his promises; it is no marvell, if he cling fast to the world, because hee hath no better stay to hold by. And therefore take away his goods, or his health, or his libertie, or his preferments; &c. and hee will thinke as *Micah* said to the *Danites*, *Ye have taken away my Gods; and what have I more?* For his worldly goods, they bee his God, in whom hee doth trust, and whom hee doth adore. And therefore if wee will bee eased of immoderate and anxious cares, wee must accustom our selves to depend and relie vpon God, and to put our trust in him, and then *the peace of God will preserve us* in all crosses.

(a) *Ind. 18. 24.*

Rule 3.

III. If wee desire ease of worldly cares, wee must seriously meditate on such things, as may perswade a reasonable man to equanimitie and patience. And for that purpose these meditations will bee helpfull.

Meditat. I.

I. If wee consider the sweet providence of our good God, which is such, as that hee turneth all that we suffer, to our greater good. Thus *Moses* telleth the people of *Israel*, that (b) *God led them through the great and terrible wilderness, wherein were fire serpents and scorpions, and drought, where there was no water, but he brought forth water out of the rock of flint, and fed them with Mannah; [that is, there was no water, but such as God brought them out of the flint, nor no bread but such as hee rained downe out of the clouds*

(b) *Deu. 8. 15.*
16.

clouds unto them:] and all this was, that hee might humble them [with their wants] and prove them [in their wants,] to doe them good at their later end. And God himselfe saith of those that were caried away captive, that he *had sent them into the land of the Chaldeans for their good.* In which examples we may see, that God turned the penury and the captivity of his people into their greater good. And so he doth still, by the greatest crosses he worketh us the greatest comforts: And that he doth two wayes, or in two respects:

(a) Ier. 24. 5.

(1) Because hee maketh *temporall* crosses to bee *spirituall* cures unto us: and by the smart which he layeth on the outward, he preserveth the soundnesse of the inner man. For as a skillfull *Physician* can by his arte so temper ranck poysons, that hee maketh them serve for wholesome medicines: so Almighty God, by his great wisdoms doth so order our crosses, that he maketh them to bee *medicinall* unto us. Sometimes he maketh them like *purgatives*, to evacuate our pride and profanenesse, and worldliness, and vaine glory, and such like corruptions of our soules. And sometimes hee maketh them like *preservatives*, to keepe us from falling into those or the like finnes. And sometimes againe hee maketh them like *cordials*, to strengthen our decaying graces, and to animate us to holy duties, to pray more fervently, and to reade and heare Gods word more attentively, and to beare the rod of God more patiently, and to performe all holy duties with the more life and alacrity. And for these and such like respects David saith,

(b) Psal. 119. 73.

(b) Psal. 119. 73.

(1) *Psal. 119. 67* afflicted, that I might learne thy statutes. And, *Be- fore I was afflicted I went astray: but now have I kept thy word.* And so, every one of us, may say of the afflictions that we have suffered, if wee make a right use of them, *It is good for mee,* that I was dejected with sicknesse, or disgraced by slanderous tongues, or wronged by unjust neighbours, or vexed with an unquiet wife, or endamaged in mine estate, &c. For by this meanes I have learned to love God the more, and the world and mine owne sinnes the lesse. And if we make such wholesome *medicines* for our soules out of the calamities that befall us in the world, wee have little cause to vex our selves with care, for that which doth doe us so much good.

(2) God doth many times make our present crosses, to be meanes to prevent future evils, which otherwise might doe us greater prejudice in our worldly estate and condition. For example, *b* the Jewes in *Jeremies* time, which escaped the captivity, remained at home for their greater hurt. For they were *driven into all the kingdomes of the earth,* and were so tortured and consumed there, that they became *a proverb, and a taunt, and a curse in all places:* but those that were taken captives, escaped these greater evils, and at length were restored home againe, and enjoyed their former liberties and lands. And in the like manner God doth many times deale with us also. For whereas we grieve at the untimely death of our children, which wee hoped should have beene the staffe of our old age, and should have inherited both our names and houses: yet we may observe, that many children, of as good hope,

hope, as they ever were, have proved such crosses to their parents, as that their fathers or mothers have not stuck to say of them: *Would God hee had never beene borne*, thus to afflict his friends, and vndoe himselfe: or, I would I had caried him to his grave, when I brought him to his nurse. Surely Rachel, who out of her desire of children said, *a Give mee* (a) Gen. 30. 1. *children, or else I dye*: did afterward^b die indeed by (b) Gen. 35. 19. child-bearing. And that sonne which she^c joyed (c) Gen. 30. 24. to think on aforehand, proved afterward^d a *Benoni*, (d) Gen. 35. 18. a sonne of her sorow. And so the children, whose life we do so immoderately desire, and for whose death we grieve without measure, had they lived, might have proved *sonnes of sorow*, and such as wee would have wished, that they had beene buried long before. And againe, we think it an heavy case, if a man be diseased or dismembred, and either full of paine, or deprived of some limme: and yet it is not unusuall, that strength of body, and soundnesse of limmes, do give occasion of a farre greater mischief; so that we may sometimes heare men say, *Would God I had beene sick in my bed*, or I would I had lost a legge, or an arme, when I went to such a place, or began such a worke. Thirdly, we count it a lamentable thing, if a man bee robbed by theeves, or impoverished by ill debtors, or undermined by cunning Lawyers, or any way brought to penury or distresse: and yet wee may note it in the world, that many times riches prove ** the hurt of the owners* (e) Eccles. 5. 11. of them: either they embolden them to some desperate attempt that may be their ruine, or they whet others with envy to lay snares for their life, or one

one way or other they breed men such woe, that they will say of them, *Would God I had bene borne to never a foot of land*, or, I would I had lived as such a Cobler or Water-bearer doth; for then I had escaped these mischieses, and might have had some comfort in my life. And the like may bee said of other the like cases, concerning all which wee must consider, that what we see afterward, and wish for it, when it is too late; that God seeth aforehand, and provideth for it, before it come. And hence we may have a good meditation to comfort us in all distresses. For if God do take away our children that are deare unto us, as our lifes, we should think, It is perhaps because he foreseeth, that if they should survive, they would work either woe to us, or ruine to themselves. And if he lay sicknesse, or lamenessse, or maimednesse upon our bodies; it may bee hee doth it, because he foreseeth that if wee had health and strength, and soundnesse of limmes, they would be an occasion of some greater mischiese. And if he send us want and poverty, and losses in our estates and dealings, it is because hee foreseeth that wealth would breede us more woe, then it is worth. But sure it is, that most times God doth lay afflictions, either because hee will procure us some good, or prevent some evill by them. And if so, why should we mourne or take thought for that which tendeth to our welfare and greater comfort?

Meditat. 2.

2 A second meditation, to worke patience and to mitigate cares, is, if wee consider the *times* and *seasons* that God taketh for delivering and relieving of his servants. And that is this, that when all other helps

helps faile, then God is most ready to help : and then is he nearest to relieve, when men are nearest to despair. ^a Hee (saith Hannah) bringeth downe to the grave, and bringeth up againe. And ^b God (saith Moses) will judge his people, and repent himselfe for his servants ; when he seeth that their power is gone, and there is none shut up, or left. And he (saith S. Paul) ^c comforteth those that be cast downe. And hee (saith ^d David) is a Father of the fatherlesse, and a Iudge of the widowes. And, ^e When my father and mother forsake me, then the Lord will take me up. In all which sayings wee may consider two things : (1) Gods great mercy in helping the distressed : hee bringeth men up out of the grave, he judgeth his people, that is, he righteth them from their adversaries, and he is a Father to pity them, and a Iudge to defend their just cause. (2) The objects of this mercy, or who they be that God sends such help unto ; and they be those who are brought downe to the grave, that is, who are in the deepest misery : and, those whose power is gone, that is, who have no meanes to help themselves ; and those, who are cast downe, who are fatherlesse or widowes, and who are forsaken of their parents and nearest kinred, and are destitute of all friends and helpers. And hereby wee may see, that God doth especially shew mercy, when men are in the greatest miserie. And that hee doth upon three grounds, or for three causes. (1) Because he delighteth to shew mercy, and mercy still hath misery for its object, and is then most ready, when there is the greatest need. And from hence it is, that when the Israclites were oppressed by the Egyptians,

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and

(a) 1 Sam. 2. 6.

(b) Deut. 32. 36

(c) 2 Cor. 7. 6.

(d) Psal. 68. 5. &

Psal. 10. 14.

(e) Psal. 27. 10.

- (a) Exod. 2. 23. and ^a sⁱghed by reason of the bondage, and cryed; then their cry came up unto God by reason of the bondage. That which made them to cry, made him to help; that is, the sore bondage which they suffered. And
- (b) Exo. 22. 23: ^b If thou afflict the widow and the fatherlesse (saith God) and they cry unto me; I will surely heare their cry. And it is given for a reason of Gods speciall mercy towards Israel, ^{*} because he saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. The meaning is, as I take it, that there was none left and reserved from the common calamity, nor any other that might help them in this misery. (2) Because God hath a speciall communion with his people, so that ^c in all their affliction hee professeth himselfe to be afflicted: and that ^d he that persecuteth them, persecuteth him: and that ^e he who toucheth them, toucheth the apple of his eye: And therefore, the more they are afflicted, the more himselfe suffereth in them: and consequently, the readier he will be both to succour them, and to ease himselfe. (3) Because when men are destitute of all help and hope, and have neither friends, nor meanes; then God may gaine the greatest honour by their deliverance: for it will then appeare to bee his worke. So S. Paul
- (c) May 63. 9.
- (d) Acts 9. 4.
- (e) Zach. 2. 8.
- (f) 1 Cor. 1. 8, 9 saith of himselfe and Timothy, that they were ^f pressed out of measure, above strength, in so much that they despaired even of life; and that therefore they had the sentence of death in themselves, that they should not trust in themselves, but in God, which raiseth the dead. And the same Apostle saith of himselfe, that God refused to free him from the buffet-

settings of Satan at the present, because ^a his ^(a) 1 Cor. 13. 9.
strength was made perfect in weaknesse. And wee
 reade of *Gedcon*, that God would not save him from
 his enemies by an armie of two and thirty thousand
 men, but he did save him by three hundred. And
 the reason is given in the text, ^b *Lest Israel should* ^(b) Judg. 7. 2.
*want themselves against God, and say, Mine owne
 hand hath saved me.* The meaning is, that if they
 should have conquered, when they had a great ar-
 mie, they might have ascribed the victory to their
 owne strength: but if with an handfull of men, they
 should overcome a great hoste of enemies; all men
 might see that it was Gods doing, and not their
 owne endeavour that got them the victorie. And
 thus God doth use to doe still; hee leaveth men to
 struggle with the crosse, when their wants are but
 small, and the meanes competent to provide against
 them: but mans *extremity* is Gods *opportunity*;
 when they have no power, then hee sheweth his;
 and when all helps and hopes from men do faile
 them, then is he ready with reliefe from heaven, that
 his power and strength and mercy may bee seene.
 And hence we have an excellent *meditation* of great
 comfort. For if our distresse be *small*, our care for it
 should not be *great*: and if our case grow *desperate*,
 and remediless in respect of humane help, then *the*
Judge is at the doores, and then God is even at hand,
 to relieve us, and then may wee comfort our droo-
 ping soules, as the Apostle did the afflicted He-
 brewes; ^c *Yes a little while, and he that shall come, will* ^(c) Heb. 10. 37.
come and will not tary.

3 Thirdly, it will not be unprofitable for easing *Medica. 3.*
 of

of cares, if amidst the evils that we suffer, wee call to minde the *good things*, which by Gods mercy wee do enjoy : and if, as we weigh our crosses by thinking on the greatnesse or grievousnesse of them ; so we lay in the other scale over against them, the mercies that are still continued unto us. For so wee may finde perhaps, that our blessings do overweigh our crosses ; and therefore that we have greater cause to praise God that we are so well dealt with, then to grudge or grieve that we are no better. For example, say that wee are *sick*, or *sore*, or *maimed* : yet wee have meate, and physick, and attendance, and a soft lodging, which many others as good as our selves do want. Or, wee are *oppressed* with great ones, or undermined by Conie-catchers, or slandered by foule mouthes : yet we have some kinde friends to comfort us, and an obsequious family to observe us, and a commodious house to dwell in, al which may refresh us at home, when we have beene molested abroad. Or againe, wee are *impoverished* in our estates, and want meanes and maintenance, and wee are crossed in our preferments, and suffer repulse in our suites, and are destitute of friends to supplie us : but wee have soundnes of limmes, health of bodie, and a right and readie use of our senses ; so that wee can endure labour, or serve in some places of employment, and worke for the getting of an honest living. Or yet againe, say wee have *all these* crosses, and none of the other comforts (though who can say so truly?) yet we have the comfort of Gods word, and peace of conscience, and hope of eternall life, and wee have God our father to protect us, and Christ
our

our Redeemer to pray for us, and the holy Spirit of them both to comfort us, and the blessed Angels to pitch their tents round about us, and to guard us: Or if wee have not these for our comfort, it is our fault alone that we want them, and then wee have greater cause to bee solicitous and carefull for the obtaining of these spirituall mercies, then for the repairing of our worldly wants. And hence wee have a meditation of great comfort: For if wee consider our worldly state, wee are not without the testimonies of Gods love towards us in many things: but if wee looke upon our meanes of grace, and our hopes of glory, and Gods eternall favour in Christ, then we have greater cause to cheare our selves against all worldly troubles. For then as God comforted his people, saying, *a* Though the Lord *(a)* *Isai 30. 20.* give you the bread of adversitie, and the water of affliction; yet shall not thy Teachers bee removed into a corner any more, but thine eyes shall see thy Teachers, and thine eares shall heare a word behinde thee saying, *This is the way, walke ye in it.* So may every afflicted Christian comfort himselfe in the like manner, Though the Lord have given mee, bread of adversitie, and waters of affliction, though hee have laid on me sickness, or wants, or disgraces, or such like; yet hee hath not taken from mee his Word, his Sacraments, his Ministers, meanes of grace, or peace of conscience, or the light of his countenance: and so I may have these, it is no great matter though I want all other things. For as David said, *b* Lord, lift *(b)* *Psal. 67.* thou up the light of thy countenance upon us: and then addeth, *Then hast put gladnes in my heart, more*

then in the time that their corne and their wine increased: so the Christian soule may say, God hath put more cause of gladnes in my heart, by the enjoying of his favour, and the expectation of his glorie, then if I had had corne and wine and oile, honours and offices and preferments, health and strength and libertie, and whatsoever else appertaineth to the outward man.

Meditat. 4.

4 It may help to alaiie our cares for the world, if wee consider how God hath *alaiied* and *tempered* these verie crosses, whereof wee complaine. For say, that God hath stricken us with sicknes: yes; but hee might justly have stricken us with death. Or hee hath laied losses and wants upon us: yes; but hee might have left us without any ragge to our backs, or crumme of bread for our bellies, or a droppe of water to relieve our thirst. Or hee hath suffered men to oppresse us, and hale us into prison: yes; but he might have given way to the Devill, to set upon us, and hurrie us into hell. And finally, whatsoever wee suffer, yet it is a great deale lesse then wee have deserved, and then God might have laied upon us, if he had rewarded us according to our sins. And hence wee may have a good *meditation* for our comfort. For in what distresses soever wee bee, yet wee may bee glad that they are no worse. And if our crosses seeme grievous to bee borne, wee may cheare our selves in the Apostles words, *• Wee are troubled on every side, yet not distressed; we are perplexed, but not in despaire; persecuted, but not forsaken; cast downe, but not destroyed.* When *Hezekiah* considered this, hee praised God for

(c) 2 Cor. 1. 8, 9

for it: 4 Good (said hee) is the word of the Lord (d) King. 20. 19. which thou hast spoken: and, Is it not good if peace and truth bee in my dayes? which is as if hee should have said, God might justly have laied this punishment both on mee and my children, and his mercie it is that doth spare mee in mine owne person, and deferre his judgment till afterward. And the Church in the Lamentations, *It is of the Lords mercies that wee are not consumed, because his compassions faile not.* (a) Lam. 3. 22. And so considering that all our crosses are farre lesse then our sinnes, and that God hath mingled much mercie in our afflictions, wee have great cause to blesse God, that our sufferings are so easie, when our deservings have beene so badd.

5 Fifthly and lastly, amidst our sollicitous cares *Mediat. 5.* for the world, we may thinke, whether we have not greater cause of *taking thought* for our soules, which yet doth seldome and little trouble our mindes. For example, say we have lost our goods, or offended some great man, or endangered our libertie and lives; and this filleth us with anxietie and care: Yea, but have wee not lost some measure of Gods Spirit, or offended the Lord of heaven, and endangered our soules and salvation? And where is the thought that we take for these things? This *Meditation* may either serve to shame us for our worldly mindednes, and that wee have so much care about these transitorie things: or it may serve to worke in us a greater care for our soules; and if that once bee increased, our care for the world will in a like proportion be decreased with it.

These be the *Meditations*, with which if we busie our selves

selves, when occasion shall require; they may help to avert our minds from musing on our worldly grieffe, and may mitigate those cares that doe too much possesse our hearts. And thus much may serve for this third rule, which is to meditate on such things, as may perswade to patience and equanimitic.

Rule 4.

IIII. A fourth and last rule is, that in all our pensive thoughts wee goe to God for comfort, and still unloade our cares into his bosome by praier and supplication. For if wee cast them upon God, God will ease us of them. Nor will any man think, that hath not tryed it, how much this course may avails to the quieting of a distracted soule; and that either because having done his durie, hee may comfort his heart with the conscience of it; or because having referred himselfe to Gods mercie, hee may well hope that God will support him. But what ever the reason bee, certaine it is that *Hannah* gained great ease by it. It is said of her

(a) 1 Sa. 1. 6, 7, 8 ^a that being upbraided by her adversarie for her barrenesse, *she wept, and did not eat, and her heart was grieved.* Here was her care and thought-taking for want of children. But then ^b in the bitterness of her soule, *she went and prayed unto the Lord, and wept sore.* Here *Hannah* cast her burden upon the Lord, and unloaded her cares into his bosom. And then thirdly it is added after all, that having done her prayers,

(c) ^c *she went her way, and did eat, and her countenance was no more sad.* Where wee may see, that shee had no sooner prayed, but she was cheared: shee had cast her burden upon God, and that eased her heart. And so

(a) 1 Sa. 1. 6, 7, 8

(b) ver. 10, 11.

(c) ver. 13.

so if wee by hearty prayer cast our burden upon God, that will bee a readie way to unburden our selves. And therefore, when care take hold on us, in stead of musing, wee should fall to praying. And then *the peace of God, which passeth all understanding will preserve our hearts and mindes through Christ Iesus.* (d) Philip. 4. 7.

These bee the *Rules*; it now remaineth to applie and make use of them for our selves. And that wee may doe two waies.

I. If wee have any *cares* upon us already, wee have hence direction how to *work* them out, and that is by *opposing* them, as they do arise, and by *diverting* our thoughts upon better objects, and by *considering* what end the Lord maketh of such occasions; and lastly by *unloading* our cares into Gods bosom by supplication and prayer. And if thus wee finde not present ease, yet wee must still waite: for many have missed of help, because they have made too much haste. Of *Abraham* wee heard before, that hee tooke his sonne, and the knife and the wood and the fire, and went his three dayes journey, that hee might sacrifice his sonne, where God had appointed; and after hee had gone all the way, and staid all the time, and was now at the last cast of killing his sonne; then (and not till then) hee found Gods help in the topp of the mount. But now suppose, that *Abraham*, either wearied with the journey, or overcome with griefe, or despairing of future help, had turned back againe after a dayes journey, or two; Or say, hee had satte himselfe downe at the foote of the hill, and with impatient cries had

selves, when occasion shall require; they may help to avert our minds from musing on our worldly griefe, and may mitigate those cares that doe too much possesse our hearts. And thus much may serve for this third rule, which is to meditate on such things, as may perswade to patience and equanimitic.

Rule 4.

IIII. A fourth and last rule is, that in all our pensive thoughts wee goe to God for comfort, and still unloade our cares into his bosome by praier and supplication. For if wee cast them upon God, God will ease us of them. Nor will any man think, that hath not tryed it, how much this course may availe to the quieting of a distracted soule; and that either because having done his durie, hee may comfort his heart with the conscience of it; or because having referred himselfe to Gods mercie, hee may well hope that God will support him. But what ever the reason bee, certaine it is that *Hannah* gained great ease by it. It is said of her

(a) 1 Sa. 1. 6, 7, 8 ^a that being upbraided by her adversarie for her barrenesse, *she wept, and did not eat, and her heart was grieved.* Here was her care and thought-taking for want of children. But then ^b in the bitterness of her

(b) ver. 10, 11. *soule, she went and prayed unto the Lord, and wept sore.* Here *Hannah* cast her burden upon the Lord, and unloaded her cares into his bosom. And then thirdly it is added after all, that having done her prayers,

(c) ver. 18. ^c *she went her way, and did eat, and her countenance was no more sad.* Where wee may see, that shee had no sooner prayed, but she was cheared: she had cast her burden upon God, and that eased her heart. And so

So if wee by hearty prayer cast our burden upon God, that will bee a readie way to unburden our selves. And therefore, when care stake hold on us, in stead of musing, wee should fall to praying. And then ^(d) *the peace of God, which passeth all understanding will preserve our hearts and mindes through Christ Iesus.* ^{(d) Philip. 4. 7.}

These bee the *Rules*; it now remaineth to applie and make use of them for our selves. And that wee may doe two waies.

I If wee have any *cares* upon us already, wee have hence direction how to *worke* them out: and that is by *opposing* them, as they do arise, and by *diverting* our thoughts upon better objects; and by *considering* what end the Lord maketh of such occasions; and lastly by *unloading* our cares into Gods bosom by supplication and prayer. And if thus wee finde not present ease, yet wee must still waite: for many have missed of help, because they have made too much haste. Of *Abraham* wee heard before, that hee tooke his sonne, and the knife and the wood and the fire, and went his three dayes journey, that hee might sacrifice his sonne, where God had appointed; and after hee had gone all the way, and staid all the time, and was now at the last cast of killing his sonne; then (and not till then) hee found Gods help in the topp of the mount. But now suppose, that *Abraham*, either wearied with the journey, or overcome with griefe, or despairing of future help, had turned back againe after a dayes journey or two; Or say, hee had sate him selfe downe at the foote of the hill, and with impatient cries had

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bemoaned

bemoaned his uncomfortable condition, what may we thinke would the issue have beene? Sure, it may well bee supposed, that by detaining his sonne, he might have lost him: but certaine it is, that by staying at the *foote* of the hill, he had not found God in the *topp* of the mount. And so, if wee make too much haste, and will not expect Gods time, wee may outrunne Gods providence, and faile of his protection and mercie. But if wee holde on, in using the meanes, and resting on Gods worde; wee shall in the end finde the Proverb to bee true, *In the mountaine will the Lord be seene.*

¶ 2. If dangers bee towards, (and when are they not?) wee may hereby learne how to *prepare* for them, and how to *arme* against them, that they may not affect us with immoderate cares, when they come. And that is, that wee settle our selves aforehand so to deale in all our occasions, as the wise husbandman dealeth in his businesse. He diggeth, and dungeth, and ploweth and soweth; and when hee hath done his daies worke, beraketh himselfe to his nights rest, and leaveth the growing of the corne, and the ordering of the weather to Gods care, and providence. And so should wee resolve to doe. For example thus; If sicknesse shall befall us, wee will goe to the Physician for counsell, and use such druggs and diet as may bee convenient, and provide such Attendants as may supply us with necessities; and this is as the sowing of our seede: and when this is once done, then we have done our dayes worke; and therefore will laie our selves downe in peace, and let God alone with

with the issue, in whose hands only it is. And the like course wee should resolve upon, in all other the like cases; if wee shall bee slandered by foule mouths, undermined by cunning heads, oppressed by potent neighbours, endamaged in our worldly estates, or whatsoever other crosse wee shall meete with; wee will first sow our seede, and then take our rest; first use good meanes, and then trust God with the successe: and hee that hath promised help, before wee did aske; will not faile to performe it, when wee thinke not on it. And if thus wee prepare our selves, before the crosse cometh, wee shall be the more free from cares, when it is come. For nothing is more availeable, then courage in such cases; and a resolution aforehand, will by Gods help make us stedfast, when the storme is upon us: nor will God bee wanting to afford us his help, if wee bee not wanting in using of the meanes. For that belongeth to us also, which was spoken to Solomon; *Vp & be doing: and the Lord will be with thee.* Now the God of all mercie, and goodnessse, guide our hearts in the doing of our duties, and blesse our labours with successe and comfort, and so free us from cares of the world, that we may serve him without distraction all our dayes.

Amen.

F I N I S.

